1:Beaglehole and Beaglehole E-5 (1934-5)1938 Pukapukans

821
[621]
796

formerly each village, through its power over specific gods, thought itself able to control the named winds by praying to the appropriate god. No special magical technique would be required for this purpose and the matter would be left to the routine duties of the priest when consulting the gods in the god house.

The gods exercise a general control over the winds from the four cardinal directions (p. 311). The story of Kaliwi (1) tells how a woman invokes each of the personified winds to blow her down from a tree top, but only the cold Tonga wind has strength to loosen her grip and send her tumbling to the ground.

132
823

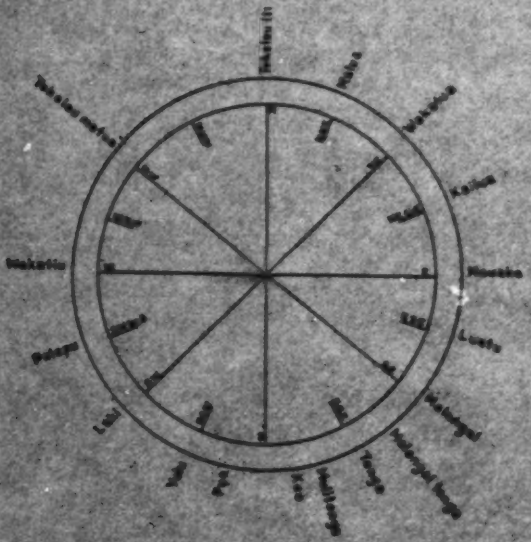

FIGURE 2.—Pukapukan winds and directions named therefrom.

821
192

The word for side or direction is *taolua*. Hence a person says *haohao tokelau* (northern direction), *haohao tonga* (southern direction.) The term *punga matangi* refers to that portion of the beach which faces the direction of a wind blowing truly from *tokelau*, *tonga*, etc. To indicate precise directions when a wind is not blowing on the *punga*, the term *mao* is used. *E mao tokelau* is a wind from the north blowing a little to one side or the other of the true *tokelau* wind. This direction may be specified by adding the name of the next wind direction to the name of the *mao* wind; thus a wind blowing

1:Beaglehole and Beaglehole E-5 (1934-5) 1938 Pukapukan

514 sea water. To defecate is *unkapeyi*. The lower Cook Islands word *titiko* is today more commonly employed by both adults and children. The attitude toward the act of evacuating is highly matter-of-fact. No need for privacy is felt. Persons going along paths to the beach are greeted by the phrase, "Ka wo kotou titiko?" (Are you going to defecate?). They answer, "Eke, ka wo matou titiko" (Yes, we are going to defecate). A special word, *taeyi*, is applied to loose movements resulting from eating large quantities of fat.

TIDES

823 The Pukapukan has empirical knowledge of tidal movements of the sea. He knows that the ebb and flow of the tide is associated with the moon, and, that a rising moon causes the tide to rise, though he has no reason, mythological or other, to explain this coincidence. The movements of the tide are described in eleven stages:

Tai wongi: dry reef.
Kua mmava te tai
Kua pupu te tai } : the sea swells.
Kua pi te tai: the tide floods over the reef and into the lagoon.
Kua oito te tai ki ngauta: the tide ripples on the beach.
Kua wowoou te tai: the tide rises higher on the beach.
Kua tu te tai: the tide is steady and high.
Kua payeke te tai: the tide turns to the ebb.
Kua yeke ki te uhi: the tide runs out to a dry reef.
Kua wakaulauia te tai: the tide leaves the reef rocks dry.
Kua wokiki te tai: the tide is completely out (literally, the sea is completely full).

High tide is commonly referred to as *tai tala*, low tide as *tai kiki*.

TIME

805 A day is *ayo*; today is *te ayo nei*; tomorrow, *te taeyao*; the day after tomorrow, *te toe ayo*. Yesterday is simply *te ayo* or *te ayo i mua*; the day before yesterday, *te toe ayo la mua*.

Times of the day are descriptively named, but events are adequately timed by the use of the following terms:

Te uhi o te ata matua: the darkness before dawn.
Te ata mata: first streaks of light appear in the sky.
Te ata kena: gray dawn.
Te ulanga ata: yellow dawn or red dawn.
Te kakeanga o te tupua } : the sun crawls out of a hole like a crab (tupua). (The rising
Te wiringa o te tupua } sun is termed tupua, the risen sun la.)
Puka ai la: the sun rises higher.
Kua tuia pai te la: the sun stands above.
Kua uiuia nui te la: the sun is overhead.
Kua tuiuia mahuke: the sun is directly overhead.
Kua angaiho te la: the sun starts moving down.
Kua tuiuia te la: the sun is to the side.